

# NEW ENGLAND SPECTATOR.

A FAMILY PAPER, DESIGNED TO PROMOTE THE STUDY OF THE BIBLE, FAMILY RELIGION, ACTIVE PIETY, THE ABOLITION OF WAR, SLAVERY, LICENTIENESS, &c., AND THE CIRCULATION OF USEFUL INTELLIGENCE.

VOL. III. No. 23. WHOLE No. 135.

## SPECTATOR.

SATURDAY, JUNE 10, 1837.

ANOTHER MISSIONARY FALLEN.—We last week announced the death of the Rev. Edwin Stevens, American missionary to China.

A brief obituary notice of the deceased, in the Canton Register, says—

"He arrived in China, as chaplain to the seamen in the port of Canton, on the 26th of Oct.

1832, and, with a few occasional interruptions con-

tained to perform the duties of that office till his death. He was the seaman's friend. Many of

the masters and sailors esteemed and loved him

much; as did them. Cleverness, force, and

great pliancy characterized his preaching. Dur-

ing his other duties, he made considerable pro-

gress in the acquisition of the Chinese language,

and had formed the purpose of devoting himself

entirely to labor for the benefit of those who

speak that language. He had already made two

voyages along the coast of China, brief journals

of which have been given to the public. On the

3d of Dec. last, he embarked for a third voyage,

the first part of which, it was hoped, would bring

him in contact with Chinese emigrants in the In-

dian Archipelago. He arrived at Singapore on

the 15th of the same month, ill of a fever, which

terminated with effusion upon the brain and death.

The intelligence of his sudden death reached this

place two days ago."

Mr. Stevens was a native of New Canaan, Conn.; and graduated at Yale 1828. He was subse-

quently a tutor in his alma mater, during the last

great revival in that institution, of which, we be-

lieve he himself was a subject. He then, entered

into the subject of religion with all his heart, as

he had previously done in his worldly pursuits;

for whatever he did, there was no half way work

with him. While in college, there was a viracity,

sometimes bordering on lightness, in his charac-

ter, which together with his ready wit, made him

a popular companion with his acquaintances. He

was very fond of mimicking the sailor; and in

exhibitions of the society of students to which he

belonged, he frequently acted the part of the sail-

er, and other comic characters. Though such was

his character, yet there was nothing positively

noxious in his conduct, any farther than the

natural fruits of an unseasoned heart. As a scholar

he stood in the highest rank.

After his conversion, his inquiry was, "Lord,

what will thou have me to do?" He immediately

entered on a course of theological studies in New

Haven, and took an active part in Bethel operations

and Sabbath schools in that place. As he had

habituized himself to the language and con-

duct of sailors, it was natural to suppose he would

desire to spend his life in doing them good. Such

was the case; and he was sent as chaplain to

Canton, by the A. S. F. S. Though he afterward came under the patronage of the American Board, yet he continued to devote most of his ac-

tive labor to seamen. He had made proficiency in

acquiring a knowledge of the Chinese lan-

guage, and promised great usefulness in the field

of Chinese literature, had Providence spared his

life. But such was not the divine will.

Moral Reform Society.

We extract the following from the last Journal

of Public Morals. While our theatres can be sup-

ported by our governors, mayors and aldermen,

judges and senators, shall it be said that good men

will not be as liberal doing good? We hear

much about the injustice and dishonesty of

those who have been liberal to charitable soci-

eties, who from the pressure of the times have been

obliged to suspend payment; while not a word is

said of those who have expended equal amounts

at the theatre and other sinful amusements.—

Why is this?

The Journal says:—

WHAT SHALL BE DONE?

Shall the American Moral Reform Society cease its operations? We are constrained, by the same sense of duty which induced us to enter upon the field we have occupied the past year, to come before the friends of moral purity, with the inquiry shall we now continue our labors?

We truly are not ungrateful for the instruc-

tion which a liberal public has extended to the enter-

prise in which we are engaged, but further we

cannot go, without being relieved from our pre-

sent embarrassments, and having some encour-

agement to hope that our future operations will be

sustained. During the past year we have done

what we could, though we might have done

more, had not all our time, and exertions, and fund

been demanded to sustain our paper, our office,

and our agents; with neither of which we could

well dispense, should our labors in the cause en-

deared, we shall not feel that we have labored in

vain. The public mind has been more effectually

roused, a public conscience has begun to be for-

med, principles have become settled, plans de-

veloped, and an impulse has been given to the

cause of moral reform, which no previous year

has imparted. But at the end of the year we find

ourselves burthened with a debt of more than five

hundred dollars, with the pinching, relentless

hand of the pecuniary pressure upon us, and a

dreary prospect before us. Now, what shall be

done? Shall we thrust our hands into our own

pockets, and pay off the debt, and abandon the

enterprise, and suffer Satan to keep possession of

our great cities, the posts of influence in our world,

and make them the hold of every foul and hateful

thing? What else can we do under the circum-

stances? To go on, without speedy and effectual

relief is impossible. We ask again, What shall

be done?

Shall we dismiss our agents? Let these con-

gregations where the appeals of our agents have

been heard, and where these appeals have awak-

ened a conscience in the slumbering public, and

created a sentiment that has once appealed and

braided the liberine—let those congregations an-

swer. Effective yet judicious agencies are among

the most powerful means of arousing public at-

tention, of combining public influence. Silence

the voice of the living agent on the subject of re-

form in our cities, and those cities will, in spite

of every effort, continue to be the pest-house of the

nation.

Shall we give up our paper? What can we do

without it? This gone, and the operations of our

society will go with it. Give up the paper, and

through what channel shall appeals, facts, and

plans, be conveyed to the public mind? The ordi-

nary secular and religious press is under the

control of a public sentiment that is moulded by

the very evils we wish to counteract—and shall

we depend on that? Few, and far between, and

wonderfully softened down to suit the depraved

taste of the age, will be the notes of alarm which

you may wish to convey to the public ear through

such a channel. The existence of a paper pub-

lished by the American Society is essential to the

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TAX REDUCTION is in immediate aid. Great as is

the present pressure in pecuniary matters, the

cause must be helped soon. This is the only re-

medy.

But how can it be done? Easily; and in the

following ways:

1. Let every person who is indebted to the so-

cietry for his subscription to the paper the last year,

ease his or her conscience by making immediate

payment. There is more than enough thus due

to discharge the debt of the society; but will these

dues ever be paid? We apprehend the greater

part of them will not be settled till they are settled in

the judgment day. We should be glad to be

disappointed.

2. Let those pastors who are favorable to our

operations immediately take up a collection in their

congregations for our benefit.

3. Let subscribers to our paper feel an interest

in extending its circulation, and procuring new

subscribers and send us \$5 for seven copies.

4. Let auxiliary societies of both sexes send in

what aid they can. There are upwards of ninety

able thirst for revenge, and kept "firing at one another in the greatest exasperation." Here is the genuine spirit of war. Is it like that of the gospel? Do we find it commanded in the Sermon on the Mount? Yet war never did, never will, never can exist without it. Mark also the murderous desire of the officer—a suicide in purpose. Can such a murderer have eternal life? Yet this is the mildest form of the war spirit.

PEACE-GLEANER.

**Plain dress a Protection in Travelling.**

With regard to propriety in dress, there is one point of view in which I do not recollect to have seen it noticed in the Advocate, viz.: the influence it has to preserve from insult among strangers.

I have thought, and I find that I am not alone in the opinion, that where a female is under

the necessity of journeying alone, a plain, grave dress, with a correspondent behavior, would afford her the best protection she could have in such a situation.

To illustrate this point, I will relate, as nearly as I can recollect, a circumstance which I had from the person concerned, nearly ten years ago. She was a member of the Methodist church—whose devotion to her Master's cause, and sympathy for the uninstructed natives of our forests, led her to undertake a missionary enterprise among the Indians in the West, where she has since been laboring. She had been tenderly brought up near Boston, but was willing to forsake father and mother, brothers and sisters, for Christ's sake and the gospel. She found herself under the necessity of journeying a considerable part of the way without friend or companion, having letters of introduction to Christian brethren on the way. She was unassuming, and rather delicate in her appearance. It was in Rochester I heard her relate the substance of what follows:

At one place, when about to begin a stage route, she perceived two men, who, she supposed were to be the only passengers besides herself—whose forbidding appearance made her almost shrink in her feelings from the idea of proceeding with them. But commanding herself again to her almighty Friend, she took her seat in the stage, being habited in a plain mannequin dress. Before her fellow passengers entered, she overheard some of their conversation as they stood outside. One remarked to the other, that she was a Quakeress, and that they must be cautious in their behavior in her presence—and accordingly, they showed themselves so. She afterwards heard that they were men of desperate character, and were apprehended for robbery! We may see in this, and other instances which might be produced, how a plain dress is like a hedge round about the wearer—and we might perhaps inquire, where is the more so desperate, (unless when intoxicated,) than he would venture to insult the purity of a woman who is clad in truly modest apparel, with shamelessness, and sobriety of behavior?"—Adv. Mor. Ref.

#### Temporal Prosperity

As to SPECULATION, as the word is used in the more popular mode it seems to consist in, making investments in land or other property, with the expectation of large profits accruing from the rise of it, but which must depend on contingencies. And accompanying the investment is an extravagant expectation—a greediness of gain; so that modern speculation is equivalent to the scriptural phrase, "making haste to be rich." That this is really imprudent, we may know from ordinary observation, and from the following passage of scripture. "An inheritance may be hasty at the beginning, but the end thereof shall not be blessed." He that hasteth not to be rich, hath an evil eye, and considereth not that poverty shall come upon him." The sudden reverses of fortune, which so often take place among those who speculate in this mode, are a confirmation of these divine declarations: "They that will be rich fall into temptations and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition."

There is, however, another species of speculation, which it is worse than imprudent to engage in. This may be called a MONOPOLIZING, or formulating speculation; such as buying up large quantities of any thing—flour, corn, wool—for the very purpose of raising the market, and of getting a price that necessarily will compel men to give. This is no better than public robbery, and ought to be frowned on indignantly by every good citizen. Besides that it is an indictable offence at common law, those who are guilty of it, even on a moderate scale, have entered on a course that will probably end in their ruin. "He that oppresseth the poor, to increase his riches, shall surely come to want." "This is the heritage of oppressors, which they shall receive of the Almighty—his offspring shall not be satisfied with bread." Akin to this species of speculation, is the withholding of necessary articles from the market, for the purpose of increasing the demand and the price; in reference to which, Solomon says, "He that withholdeth corn, the people shall curse him; but blessing shall be upon the head of him that selleth it." Prov. 11. 26.

As to LITIGATION, or suits at law, it is not to be denied that there are cases which can be better settled in courts than any where else. But as a rule of prudence, we may say with Mr. Baxter: "Meddle not with law-suits, till you have offered an equal arbitration of indifferent men, or use all possible means of love to prevent them. Lawsuits are not the first, but the last remedy." On this point, however, it affords me great pleasure to say, that the inhabitants of Concord have very little need of caution. It has been the policy of our leading men and practising lawyers, ever since the first settlement in the town, to dispense with litigation. The fact is stated, and I believe it is true, that there has never been a lawsuit between any two farmers of the whole West parish; and but one or two estates have been run out, or considerably embarrassed, in any part of the town, in consequence of litigation.

Long may this spirit of concord continue!

Could we now sum up and present in one view all the grievous embarrassments that have been felt in this town within ten years; all the failures that have taken place, and all the instances in which houses and farms have changed owners, on account of debts, suretyship and speculation, it would, I think, be an effectual check at least to all imprudence in these matters for ten years to come. We should not dare to put our temporal interests at hazard upon uncertainties and contingencies.—*Bouton's Discourse.*

#### Prejudice against Color.

Mr. EDITOR.—A short time since I was passing from Boston to Hartford, leaving Boston in the rail cars at 7 A. M. and taking the stage at Worcester at 11, it being one hour behind the time. As we were taking our seats for Hartford, among the company appeared a colored woman neatly dressed and of genteel appearance; as she was about stepping into the stage, one of two young men that had taken the back seat, remarked that he would not ride with that "nigger wench"; the driver hearing the remark closed the door and told her she could not go, and directed her to another stage on another route; he then (the driver) put on the baggage and drove off. The other stage to which she was referred was full. She was left at the depot and knew not what to do. She arrived in the cars the evening before, and told me that they would not give her a bed at any of the hotels, and she had to go all over town before she could get lodgings. She then came to the stage house and urged the drivers to take her, but they both refused. In one stage was 9 passengers, in the other 7. While she was standing in the door, some of our passengers observing that she was determined to go if possible said that we should have to take the wench yet. One remarked, "I don't like the perfume"—another, "let her on the top with the driver," and by the bye it had rained very hard in the forenoon and there was a strong prospect of more. All the passengers, save a young gentleman from Boston and myself, made some objection. After the conversation had closed, I said it was truly hard that such a neatly dressed woman should be detained

over Sunday, (I afterwards learned that she would not travel on Sunday) because she had a "skin not colored like our own," and then called up the proprietor, to know if that woman was not going. Said perhaps she can go on with the driver. I told him there was room in the stage, and insisted upon her taking her seat—the finally consented, no one persisting in his objection, and the driver was ordered back to the depot for her baggage. On our way she told me that on another occasion she had engaged her passage for a few miles in a stage, and when the driver called for her, some of the passengers made objections and she could not go on.

The stage being late, I stopped at E. Hartford and spent the Sabbath at my father's. While there, another case was named; more aggravating than the above:—A colored man had been employed by my brother for the season; his family lived in a house of his (my brother) and on account of the water of the well not laying been used for some weeks, it was thought not prudent to use it. The wife and mother went across the street to a neighbor's to get some, and strange to tell, the family peremptorily forbid their getting any at all, and the female (while the husband was absent) were compelled to go a great distance to my brother's for water to use in the family.

Now if any one thinks that there is no prejudice existing against the colored man, let him read the above statements of facts—and be convinced.

Yours truly,

—Emancipator. A. F. W.

#### Mob in Hartford, Connecticut.

Hartford, May 30, 1837.

The Hon. James G. Birney passed through this city last week, on his way to Boston. It being understood that he would spend a day or two in town, a number of gentlemen requested him to deliver an address to the citizens of Hartford on the abolition of slavery. The meeting was appointed to be held on Friday evening, the 27th inst., in Union Hall. Mr. P. Canfield, president of the Hartford Anti-slavery society, took the chair; prayer by the Rev. Dr. Hawes.

Mr. Birney commenced his address, but before he had completed his first sentence, he was interrupted by a Col. John Russ, M. D., who asked the liberty of offering a series of resolutions, which he held in his hand. This the chairman very properly refused, as the meeting had been called for the exclusive purpose of hearing Mr. Birney, and the character of Russ is such as afforded a prior evidence of bad intentions.

Many voices, however, were heard calling for the resolutions, and it at once became evident, that a concerted plan was on foot to break up the meeting. After order was again partly restored, Mr. Birney recommenced his remarks, but was soon compelled to stop, by the tumultuous noise of the mob, who had congregated themselves in one corner of the hall, by his breaking glass which they had carried in for the purpose; by stamping with their feet; by hissing, shouting, and even yelling, they succeeded at intervals in drowning the powerful voice of this noble son of the South, and entirely of liberty.

Whenever there occurred a little cessation in their noise and violence, he would resume his discourse, and continue it as long as he could hear.

One circumstance took place, which shows in humiliating contrast the pro-slavery spirit of the North, and the spirit of the better class of slaveholders. A large slave holder of Savannah, Geo. James S. Bullock, Esq., was present, and addressed the rioters, requesting them to be quiet; as he himself wished to hear what the honorable gentlemen had to say.

Among the rioters we noticed also Major S. T. Grant a dealer in ardent spirits, a director of one of the city banks, and aide-camp of Governor Edwards. The other most distinguished rioters will be mentioned in connection with the scene which followed.

At 9 o'clock Mr. Birney closed, having been obliged by the course of the mob, to abandon his design of exhibiting the folly and wickedness of gradualism, and to direct his remarks almost exclusively to the right of free discussion. As soon as the chairman had closed the meeting, a resolution was offered by Gen. James T. Pratt, inviting all but abolitionists to remain, for the purpose of organizing another meeting, to pass resolutions, &c. &c.; which was carried by acclamation. They then appointed for their chairman a slaveholder from Cuba, by the name of De Wolf, son Senator De Wolf, of Bristol, R. I. the noted slave-trader, and on his taking the chair the mob gave three deafening cheers. It is a curious fact, that one of the resolutions which they passed, expressed their indignation that foreigners (Mr. Birney?) should come to disturb the peace of the good people of Hartford; yet a foreign slaveholder was their chairman! They appointed Gen. Pratt secretary, but it being soon found that De Wolf was unable to preside, the Gen. acted as chairman. De Wolf, the very farcical example of dissipation, excited the pity, not to say contempt, of every good man in the house, and undoubtedly if the Rhode Island slave-catcher could have seen, in a vision of the future, his debauched son, as he was thus in inferior years to appear in the chair of a pro-slavery meeting in Hartford, he would have felt his sins return into his own bosom, and how much kinder would even this veteran thief have thought it in the citizens of Hartford, to endeavor to rescue his wretched son from intemperance, prodigality, a premature grave and endless perdition, than to get up meetings to pacify his conscience, by reviling the abolitionists, and extinguishing the light of truth!

We are very happy to say that the members of the legislature generally and the best citizens of all political parties, decidedly condemn the mob.—Emancipator.

For the New England Spectator.

#### Moral and Religious State of the World.

When we look around upon the world, and see so many of our fellow-creatures going into eternity without a "Friend" to walk with them through the valley of the shadow of death, without any well-grounded hope of future happiness; we ought to be able to sympathize with them, to have compassion on, and pity them in their idolatrous condition.

The population of the globe is estimated at 800,000,000. 600,000,000 of this number, it is thought, are yet without a Savior in the world. The Jews do not admit Jesus Christ to be their Savior. They are looking for a Messiah yet to come. The religion of the Pagans may be called the religion of nature, or the religion of men, who know nothing of the Bible. Having a natural propensity to worship something, and being too blind and perverse to discover the true God, they worship his works instead of him. The sun, the moon, a shapeless block, or even the vilest insect, is set up and revered as a God. Are the pagans guilty for doing this? The apostle Paul says, "they are without excuse." Rom. 1. 20.

Now let us bring our thoughts home to our own native land, a Christian land, a land of Bibles and Sabbath, a land of freedom and independence, and compare ourselves in this enlightened country with the heathen wrapt in darkness and obscurity; and let us do all in our power to aid in the great work of bringing them to a knowledge of the Bible, and the glorious Savior.

Let him who desires to see others happy, make haste to give while his gift can be enjoyed, and remember that every moment of delay takes away something from the value of his benefaction. And let him who proposes his own happiness, reflect that while he forms his purposes, the day rolls on, and the night cometh when no man can live.

N. S. P.

#### American Home Missionary Society.

During the year which closed May 1, this society aided in the support of 810 missionaries,

and agents, of whom 764 have been employed in the United States and territories, 22 in the Provinces of Upper and Lower Canada, and 24 in France, in co-operation with the French Evangelical Societies of Paris and Geneva.

The amount of receipts from each state, and the number of missionaries employed, during

the whole or a portion of the year, is as follows.

	Receipts	No. of Miss.
Maine	\$7,498 36	107
New Hampshire	7,211 55	63
Vermont	4,579 67	50
Massachusetts	18,157 35	74
Rhode-Island	501 48	
Connecticut	9,173 67	37
New-York	24,624 27	126
New-Jersey	2,684 38	6
Pennsylvania	4,756 51	34
Delaware	311 76	1
Maryland	71 75	1
Virginia	10 00	1
North Carolina	107 00	1
South Carolina	107 00	1
Georgia	33 00	1
Alabama	50 00	1
Louisiana		3
Arkansas Territory		12
Tennessee		7
Kentucky	3,453 59*	72
Ohio		31
Indiana	1,457 25	9
Missouri	5 00	2
Missouri Territory	30 00	1
Wisconsin Territory	33 09	6
Upper Canada	38 00	16
France		24
Unknown	52 50	810

We received the following note, inclosing \$5 through the post office.

"Mr. PORTER.—Enclosed you have a Bunker Hill banknote, No. 156, dated Jan. 1, 1836. Don't think any more of stopping the Spectator, but go ahead. Please say in your next paper, that Warren's letter has been received,

and oblige yours,

June 7, 1837. WARREN.

BANGOR JOURNAL OF LITERATURE, SCIENCE, MORALS, AND RELIGION is the title of a new paper published in Bangor. The editor, Rev. Thomas Curtis, is an Englishman, and pastor of a Baptist church in Bangor, Me. The associate editors, we understand, are Rev. Leonard Woods, Jr., and the Unitarian clergyman in that city. We were informed that the paper was expected to take high ground on the moral subjects which are agitating the community, but we find we are mistaken. The editor is an expediency man, as will be learned from the following extracts.

On the subject of temperance, he says:

"We are, then, settled advocates of the temperance cause. If, as we think, the former error of utter deficiency, in effect, upon this subject has been succeeded by something of the opposite extreme, we still, as a whole, bless God for the cause, and shall endeavor to stand by the cause. All our exceptions to the mode in which it has been conducted, and the excess to which it may have been carried in some quarters," &c. "Practically, we would hunt out and reprobate the drunkard everywhere; and in particular, as an occasional skulker, what we have found him, from the abuse of ardent spirits into that of wine, and other intoxicating beverages. But at present we think fully out, WE would not extend the old temperance pledge. We differ with those who think this increase of zeal serves the general cause."

On moral reform, he says:

"We are moral reformists with old-fashioned notions of female delicacy. The evils that some good men would seek to remove by exposure we not only think cannot thus be removed, but that they may be in this way unexpectedly and very fearfully increased. Let us not rest here, but blaming those who, as we think, are doing too much, in the opposite extreme (more criminal perhaps before God) of doing nothing."

Who are doing too much, or even coming up to duty, with regard to this sin?

On the subject of peace, he says:

"We are advocates of peace. We believe there have been very few defensive, or in any way defensive wars. But we would defend ourselves, wives, children and neighbors, with all the legal means a good Providence has placed within our power. We think it might involve a very serious question of duty that we should do so. Christianity, we are persuaded, is the friend of peace, and will prevail to extirpate all war, oppression and immorality."

It is legal to put a man to death in self-defense; is this according to the directions of our Savior, not to render evil for evil? We hear much about Christianity in the abstract extirpating all war, oppression, &c.; but what is Christianity aside from corresponding acts on the part of Christians? Have Christians never encouraged war? do they now not justify it? How can a reform then take place, without adequate views and efforts on the part of enlightened Christians?

On anti-slavery, he says:

"To slavery, and the essential injustice it involves we are decidedly opposed, and greatly disapprove its entire abolition. Equally, however, are we opposed to some methods of discussing this heart-stirring topic; deprecating in particular all passion and violence on a subject the chief difficulties of which, from whatever cause may be said in point of fact, to be accumulated in those two words. We are not associated with other men upon any of those questions, while we have the greatest respect for many who are. We hold ourselves nevertheless free to discuss the whole subject in its various bearings. If the American press is to be shackled in any way to prevent the full investigation of it in this part of Christendom, we shall not be last nor least, we hope, in asserting the rights of all men to be heard or read upon it, who will discuss it with gravity, temper, and strict adherence to facts."

Further, we see not how such an amalgamation of editors can succeed. They must of course act on the expediency principle. The Unitarian is an anti-slavery man; but Mr. Woods is one of the most violent and influential opposers of abolitionists and their measures. He is also opposed to thorough moral reform, and peace movements.

The literary character of the paper is highly respectable; and were the ostensible object of its publication to supply the literary wants of the public, we have not a word to say. There may, perhaps, be a little too much English vanity manifested to suit the *et cetera*, calculating

will any inquisition be made for the house-breakers? We shall see!

**A SPECTATOR.**—The prejudice of the friends and laborers against the Irish was, in this instance clearly seen. Most of those who were imprisoned—were taken from their houses by the firemen, without orders from the civil authority, or evidence of their guilt; and upon some who exhibited no wounds or blood as evidence of having been in the affray, the firemen inflicted severe blows after they were apprehended and while making no resistance. From the difficulty of identifying individuals who were concerned in the fight, it is probable the prisoners will all or nearly all be liberated.

We know not who were the first aggressors in the riot; but this we know, that the Irish are generally impulsive and quick to themselves, though fierce as lions when their ire is aroused; while the firemen are ready from the slight provocation, particularly when excited by intoxicating drinks, to show their innate hostility to the Irish. We do not say they were now intoxicated, but we do say that a large part of them are accustomed to assemble at their engine houses on the Sabbath, and spend their time, as we are informed, in drinking, telling stories, and gambling. The Irish too, at a funeral wake, are accustomed to indulge in drinking, and when thus excited scarcely know what they do.

All that we have to say of this outrage is, that both the firemen and Irish acted in opposition to the principles of the gospel, and of good laws and order; and every man, particularly every editor of a paper, who justifies or connives at the disturbance, is no friend of Christianity or of good government.

ED.

The RIOT spoken of above, was one of the most outrages which over occurred in this city. Several persons were left for dead, but all are likely to recover. Several Irish houses were ransacked, and the contents poured into the street, so that the ground was generally covered to the depth of six inches.

Of the 34 Irish imprisoned, 15 were discharged and 19 remained for trial. The judge gave the Irish an opportunity to identify any who molested their property, and one was accordingly taken.

One Irishman lost money, &c. to the amount of \$1000, the result of his honest industry. The day ought to make such good.

#### The Deposited Ministers.

Much has been said in the religious papers respecting Phinney, Potter, &c., stating that they were McDowell reformers. An official document from the Young Men's M. F. society of Pawtucket, will we think put the matter to rest, as far as the above named individuals are concerned.

The document says:—

"Soon after the organization of this society, an effort was made to get up a public meeting and have an address. For this purpose, a member of the executive committee reminded the Rev. Barnes Phinney, who was then preaching to the Congregational church in this place, that he had not complied with a resolution passed some time previous, by the R. I. Association, of which he was a member, requesting each minister of that body to preach a sermon to his own congregation, from the seventh commandment; but he declined, saying, 'It is a very delicate subject.'

In June last, a meeting of the young men, of this village, favorable to the formation of a moral reform society, was held at the Methodist chapel.

Soon after the organization of this society, it was thought proper to have a public address. Accordingly an arrangement was made with Mr. Howell, to address us on the subject of moral reform. It then became necessary that a house should be provided for the occasion: therefore one of the committee waited on the Rev. Ray Peeler, with a view of obtaining his house; but a trivial excuse was made, and our committee were sent to seek the use of another house.

That the public mind may be disabused, we think it proper to state, that neither Phinney nor Potter were members of the Moral Reform Society in this place, nor is any other, to our knowledge, and Mr. Phinney was so far from being favorable, that he even prevented his wife from joining the ladies' society.

New Books.—We have a number on hand, which our too numerous cares have prevented us from examining. We shall endeavor to notice them if we have opportunity hereafter.

**GENERAL ASSOCIATION.**—The General Association of Massachusetts will meet in North Brookfield, on Tuesday the 27th, at 5 P.M.

**FOCUS OF JULY.**—The Sabbath schools connected with the Boston Union, will have a general meeting at 8 A.M.

#### More Light Wanted.

Mr. EDITOR.—A writer in the Spectator of June 7, over the signature of G. C. B., has an article entitled, "Minakka on the Subject of Peace." I believe that brother's heart is deeply engaged in the holy and truly gospel cause of Peace, to which he is devoting his time and talents. May God bless him in his efforts.

Of all the subjects now agitating this community, I regard none so agitating, none so calculated to reach the foundations of society, as society is now constituted and supported, none so interwoven with the very elements of gospel Christianity and so important in their bearings on the spread of the Redeemer's reign on the earth, as the subject of Peace. I believe our much loved and venerated friend, Wm. Ladd, has been an instrument, in the hand of God, of awakening in New England a sentiment respecting war which will go on to spread, till every sword, both of the magistrate and warrior, shall be beaten into an implement of peace. I have long regarded the peace cause, rightly understood, as striking a death-blow at all the glory and honor of this world, as calculated above all other subjects, to arouse the wrath of the carnal mind, and to kindle the fires of persecution. I made up my mind when I embraced the peace principles some years ago, that in this cause I might be called to lay down my life; and in endeavoring to gain converts to this cause, I have uniformly impressed on men the necessity of making up their minds to die, unresisting and unprotected, except by the arm of that God who is almighty to save. I have warned men against embracing this cause until they were willing to become, like Christ, of no repute among men, and till they could count it gain to die.

Every Christian principle exposes those who embrace it to death. But there will be an array of wrath and opposition to the peace principle when understood in all its bearings and magnitude, which will never be arrayed against any daze. Nothing so strips off the mask from the speakers in favor were Mr. Breckinridge, Mr. Boyd, Dr. Green, who went into a historical detail of the origin of the American Home M. S. and of the early correspondence with the Association's Board, and Mr. Plumer. Those who spoke in opposition were Mr. Johnson of New York,

and Dr. Peters. We quote the following extract from the Presbyterian. The whole of his very long speech was able.

"Dr. Peters rose to defend a society to the interests of which his life during ten years, had been laboriously devoted. Missionary efforts before the organization of this institution were inadequate to the growing wants of our country. It was commenced in the true spirit of missions, a spirit which started up in New England; sanctified by the tears and prayers of Mills, and simultaneously springing up in the hearts of others. It was an enterprise grand and godlike. As the fathers began to see the moral wastes, and many were asking for the sympathy of Christians, the missionary work on a larger scale was projected. Students in the seminary at Andover prayed for such a work, the soul of the venerable Dr. Porter was enlisted in it, and thus was the American Home Missionary Society suggested. He (Dr. P.) was then invited to New York to take charge of it; he wrote letters to various persons, and among others to the professors at Princeton, and all believed that there were means enough in the church, if there were a proper organization. Then a convention was held of delegates from the Congregational, Presbyterian, and Dutch Reformed churches, and a constitution was adopted on the motion of Dr. Blythe.

He then detailed the vain efforts early made to unite the Home Missionary society with the Assembly's board.

After the reply of Mr. Plumer, the previous question was called for and sustained; and the resolution passed, 124 to 86.

**FURTHER EXCISION OF SYNODS.**—**MR. BRECKINRIDGE** then offered the following resolutions:

1. That it is in consequence of the abrogation, by this Assembly, of the plan of union of 1801, between it and the General Association of Connecticut, as utterly unconstitutional, and therefore null and void from the beginning, the Synods of Utica, Geneva, and Genesee, which were formed and attached to this body, under and in execution of said plan of union, be and are hereby declared to be, out of the ecclesiastical connection of the Presbyterian church in the United States of America.

2. That the solicitude of this Assembly on the whole subject, and its urgency for the immediate decision of it, are greatly increased, by reason of the gross disorders which are ascertained to have prevailed in those Synods, (as well as that of the Western Reserve, against which a declarative resolution, similar to the first of these, has been passed during our present sessions;) it being made clear to us, that even the plan of union itself was never consistently carried into effect by those professing to act under it.

Mr. JESSUP said he should not discuss the resolution; but under an imperious sense of duty should move that their consideration be postponed for the purpose of introducing the following:

"Whereas there are reports in circulation that irregularities in form of church government and order have prevailed in the synods of Genesee, Utica, and Geneva; and whereas there are resolutions proposed for the adoption of this Assembly, declaring that these synods are out of the Presbyterian church; and whereas the allegations contained in said resolutions are denied on the floor of this Assembly, and the said synods have not collectively or individually had any notice of their wisdom and preferences may dictate, for organizing and connecting themselves with other Presbyteries in due constitutional form, or to organize themselves on Congregational principles; and where the majority in any church shall determine in a particular way, it is the opinion of this Assembly that whenever the minority have been adopted, they may be allowed to remain with their brethren of the majority in maintaining with vigor and unity, the ordinance of the gospel.

On this resolution a very animated debate arose, in which Messrs. Jessup, Plumer, Blythe, Cleveland, Miller, Graves, Beman, Burnam, Baxter, and Peters took part, and which was terminated by Mr. Ewing calling the previous question, which was seconded by Mr. Jessup, and carried unanimously.

Mr. PLUMER then moved a further resolution:

**Resolved.**, That a committee be appointed to prepare a circular letter to the churches of Jesus Christ throughout the earth explanatory of this Assembly, and assuring them of our best wishes for their highest interest.

It was seconded by Mr. Jessup, and carried unanimously.

The resolution was agreed to.

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Mr. PLUMER then moved the following resolution:

**Resolved.**, That the synod of Utica, Geneva, and Genesee, be cited to appear before the next General Assembly, on the 3d Thursday of May, next to show what it has done or failed to do in the case in question, and further to be dealt with, as the constitution of the church in the case may direct.

Mr. PLUMER replied, in support of Mr. Breckinridge's resolution, quoted various documents and referred to numerous individual statements, all tending to show that there existed in that part of the country a state of feverish and fanatical excitement, leading to various and gross irregularities in practice. He was very frequently interrupted by different individuals connected with the synods involved; some of them challenging the proceedings of this Assembly in relation to said synods, nor of the charges which are alleged against them; and whereas Justice and equity, as well as our constitution, declare that it is wrong to condemn any unlearned; and whereas the said synods have had no opportunity of being heard in refutation and explanation of their course, therein; and whereas the form of government, chap. viii, sec. 1, sub. sec. 1, sec. 6, provides that when any important delinquency appears, the proper course is to cite the judiciary alleged to have offended to appear at a specified time and place to show what it has done or failed to do in the case in question; and whereas it is inconsistent with the dignity and Christian character of this Assembly to proceed rashly and without due and proper and legal evidence and deliberation: therefore,

"Resolved," That the synods of Utica, Geneva, and Genesee, be cited to appear before the next General Assembly, on the 3d Thursday of May, next to show what it has done or failed to do in the case in question, and further to be dealt with, as the constitution of the church in the case may direct.

G. C. B. says, "the cause of peace does not involve the question concerning the lawfulness of capital punishments, or the right of a government to quell mobs and insurrections by the sword." He does not show that these points are not involved in the peace cause. Now, Mr. Editor, according to my definition of war, the subject of peace, rightly understood and carried out, would this and ought to do it,—to strip man of the power to prevent wrong and enforce right by violence. Will G. C. B. fairly and fully meet this point?

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## POETRY.

For the New England Spectator.  
Lines addressed to Mr. and Mrs. P.—on the death  
of their daughters.

The Lord who gave your children first,  
Has called them back again to dust.  
In this event his hand you see,  
And his mysterious sovereignty.  
Although his ways may seem obscure,  
Know that his motives all are pure;  
He does not willingly chastise,  
Nor takes he pleasure in your sighs.  
But for your profit in the end,  
Does he these sore afflictions send;  
That you might ever keep in view,  
The time of your departure too.  
True you are called to mourning now,  
Yet not a murmuring word allow;  
Though you should weep as Jesus wept,  
Over the grave of one that slept.  
And since the Savior's tears have flown,  
Since Jesus did in spirit groan,  
For him whom he would soon revive,  
And to his friends present alive;  
Then you may, standing in your lot,  
Weep for your children which are not;  
Who to their friends will not appear  
Till the archangel's voice they hear.  
No; you no more on earth will meet,  
No more will you your daughters greet;  
No, they must sleep till as a scroll,  
The brightened heavens together roll.  
Good it may prove to meditate  
On what will shortly be our fate;  
To think upon the silent grave,  
(From which exemption none can have,)—  
That lonely house, that narrow bound,  
That dismal thought, that solemn sound,  
That dark abode which mortals dread,  
That gloomy mansion of the dead.  
With these reflections in your mind,  
May true consolation find:  
Which blessing Jesus did pronounce,  
On mourners who their sins renounce.  
Then you of this afflictive stroke,  
Can say, 'tis good to bear the yoke.  
And every trouble which may rise,  
May prove a blessing in disguise.  
Thus through much tribulation here,  
You may be fitted to appear,  
With all the saints where sorrows cease,  
In presence of the Prince of Peace.

J. T.

**Tract Visitation in New York.**  
Statistics for the month of May, 1837.

13 Ward missionaries—1 for the German population—1 for women.

1055 Tract visitors.

45720 Families supplied with tracts.

306 Families refused tracts.

204 Children gathered into Sabbath schools.

28 Persons gathered into Bible classes.

218 Persuaded to attend church.

179 Bibles given to the destitute.

340 Testaments given to children.

339 Temperance pledges obtained.

147 District prayer meetings held.

27 Hopeful conversions.

The statistics for the 5 months ending with

May, are as follows:

1100 Tract visitors.

141000 Tracts distributed, besides supplying

the navy-yard, islands, and the criminal and hu-

mane institutions.

2458 Tracts refused.

1465 Children gathered into Sabbath schools.

219 Persons gathered into Bibles classes.

1773 Persons persuaded to attend church.

1001 Bibles given to the destitute.

1130 Testaments given to children.

1149 Temperance pledges obtained.

710 District prayer meetings held.

291 Hopeful conversions reported.

### Nothing Gained by Traveling on the Sabbath.

I started from New England in November last, with my family for Cincinnati. At Philadelphia, I engaged a passage on one of the railroad and boat lines for Pittsburgh. I apprised the agent of my determination not to travel on the Sabbath, and he readily assented that I should have the first claim to a passage by boat or stage on the following Monday.

We arrived at Columbia on Saturday evening.—The weather was growing cold; but the canal was yet free from ice. The boats were ready to proceed with passengers for Pittsburgh, and would probably go through without difficulty; though it was not expected any other attempt would be made on the canal for the season. We were now in a very unpleasant dilemma. We must either go on in boat which was running on the Sabbath, or wait till Monday evening and take the stage, which would hurry us over the mountains to Pittsburgh, (between 2 and 300 miles,) without stopping to repose at all during the journey. As my two children were unused to fatigue, and my wife in delicate health, our situation seemed really to demand the easy movement of the canal boat, and the privilege of regular undisturbed repose.

The question of duty here came up, was it my duty to go on under these circumstances? or must I keep the Sabbath, and suffer my dear wife and little girls to be exposed to the unwonted fatigue and chill night air of the mountains? I cared little for the prospect of watching three or four days and nights myself, if I could thus keep my loved ones, in their drowsiness, from being thrown with violence about the stage, while furiously rushing down the mountains.

My fears and anxieties were fully awake. I consulted with my wife, and the conclusion was, that "temporary personal convenience formed no excuse for disobeying the express commands of God." The obligation to "Remember the Sabbath day to keep it holy," we deemed as strictly binding upon us by the way, as beneath our own quiet roof, and what Christian would leave his own fire side Saturday night and travel on Sunday, to facilitate the business of the week?

We spent the Sabbath in Columbia. A gentleman from Boston learning our determination, had his trunk taken out to save him suspected we should come out best. I replied if we had regarded bodily ease, or temporary interest in this thing, we had acted unwisely in stopping;—we should doubtless lose our reward. He tarried till the next day (Sunday), when finding our prospects continued to darken, he thought prudent to leave us to our fate.

On Monday no attempt was made to start a boat; of course, we took the stage. After undergoing the fatigue we expected, and encountering the dangers we feared, early Thursday evening, we took lodgings in Pittsburgh, not much the worse for our travel.

We now sincerely rejoiced with grati-

tude, not only that we had resisted the temptation to trample on one of God's plain commands, but further had given no occasion for the continuance of the present system of public Sabbath breaking. We still supposed our canal companies, after reposing pleasantly on the route, were now far down the Ohio; while we were not yet certain of obtaining a steamboat passage at all on account of the ice, which was fast increasing in the river.

Late in the evening a gentleman arrived with his family among the foremost of the numerous company that entered the canal boats Saturday previous.—The ice which had been so much feared, compelled them to stop before the Sabbath was over, while far from every suitable means of conveyance, some extras were at length procured from a distance into which they were stowed almost to suffocation, besides they were subject to troublesome delays for want of horses to exchange on the way. Thus having suffered distress and fatigue on account of the crowd, to which we had been strangers, and incurred some additional expense, they at last arrived almost exhausted just in time to take passage with us in (what we supposed) the last boat from Pittsburgh. Their canal companions were probably many of them fifty miles behind. I cannot revert to these scenes but with mingled emotions of joy and gratitude. Had I led the canal boats on the Sabbath, God only knows how much we should have suffered in fatigue and anxiety of mind and in permanent health.

God not only controls the elements, but in his Providence, directs the affairs of men. Can Christians then rationally expect a blessing while they live in gross violation of his Sabbath?

Cin. Journal.

### A little Boy's Inquiry about his Soul.

Samuel Wyke Kilpin, when a little boy, ran up to his father, who was working in the garden, exclaiming, "Papa, papa! I want to ask you a question—Where was my soul before it came into this body?" "My dear boy," I replied, "it would be better for you to inquire where it would go if it were now to leave the body?" "O, papa," said he, with an inexpressible look, "it would go to heaven, that is sure, that is settled!"—Alas! my dear boy, I wish it may be so settled, I rejoined; 'that would be of much greater importance than to know where it was before it entered the body.' What led you to propose such a question?" "I don't know," the dear boy replied; 'but it just entered my mind.'

Then off he ran. Because this little boy was young, and had not committed many sins, he thought that he should surely go to heaven. But by and by his mind began to be in a great tumult, occasioned by a new chain of feelings. He began to be conscious that it was not so certain, after all, that he should go to heaven. Leaving his father and mother, he made a sudden retreat from the room, when with his heart all emotion and big with sorrow, he shut himself in a dark parlor, unperceived by any one of the family. His mother accidentally went into the room some time after with a candle, and found the young penitent on his knees in earnest prayer. She was alarmed, and disturbed him; covered with confusion at being caught in that position, he effected an instant retreat to his own room. Like Saul of Tarsus, he had often presented the service of the lip to his Maker; he had been taught with his first lisping voice to address his Savior; and I believe the child-like forms were never omitted, morning or evening.

O, how often had I entreated my God, that, whilst my child was on his knees repeating the words of prayer, he would please to breath into his soul the spirit of prayer! My language was, O that the Lord, the Spirit, would make this child like Samuel, a spiritual worshiper! He had feared the Lord from his infancy; but now behold the lad at seven years old, whose heart the Lord had opened, prostrate as a poor sinner at the foot of the cross, pleading for mercy through a crucified Savior.

His mother had permitted him to enter his room alone, but kept her station near the door; his groans and sighs increased her alarm: she sent for me; I hastened to him, and witnessed a sight which can never be forgotten. Yes! I beheld my petitions answered in the agonizing prayers of my only child. With hands clasped together, he sat on his bed, his eyes turned heavenward, tears plentifully bedewed his cheeks. I heard him with indescribable anguish imploring the mercy of our Lord Jesus Christ. His affectionate mother, at a little distance from him, sat weeping. Convulsed with different feelings, I approached his bed, when taking my hand, he exclaimed in agony, "O, papa, papa! your sermon to night has shown me that I am wrong, that I am a lost sinner. You said that those persons who had never gone forth weeping would never return rejoicing; and alas! till now I never knew what sorrow for sin meant, therefore I have no scriptural right to peace or joy, O, papa, papa, what shall I do?"

"Be calm, my dear," I replied, "the case is not a lost one." "But I am lost," he quickly replied. Clasping his hands, and with a heart-rending groan said, "I have no right to joy, if destitute of real sorrow for sin I feel that sin is a burden. Oh, I have been deceived all these years! what an awful thing is self-deception! O that the Spirit would witness with my spirit that I am born of God, did you mean that the great and blessed God would speak to you a poor sinner, with voice from heaven?" With a look that now rends my heart he said, "No, papa, I should be ashamed of such a thought." "Well, my child," I replied, "I am glad that you have no such desire or expectation. But tell me, what you did mean?" "I mean," he said, with the firmness of a man fifty years old, 'that

I wished the Holy Spirit would work in my heart what he has written in the Bible, and then let me see it." And do you now desire that your whole heart may be sanctified and devoted to God?" "Yes, papa," he replied with strong emotion, "I do." Cleave then to the Savior, my dear child, praying for his mercy, and it shall be granted." He did so, and in a short time found peace in the Lord Jesus Christ. He had experienced that great change of heart, termed by the Redeemer being born again, and destined of which all other changes would have been ineffectual to his salvation.

Without this soul transforming change, with all his amiable qualities, he would now be the companion of different beings from those with whom he associated on earth. Tremendous thought! Parents,

be not satisfied with superficial religion for your children. Be not hasty to pronounce their state safe on slight evidences; but wrestle mightily with God, till Christ be formed in them in the hope of glory.

**RUM-SELLERS MIRROR.**—The following facts may serve as a mirror, and ought to be placed before every rum-seller, that he may see his own image as distinctly as it is seen by others.

It is a novel and most afflicting spectacle;—a nation of fifteen millions of souls,

in a country the most favorable for successful industry, actually bankrupt, and involving in its mismanagement and misconduct, not only its own people, but the inhabitants of other countries.

Parties in the United States differ as to the cause of the lamentable failure of so many persons to fulfil their engagements, which has involved so many of the industrious inhabitants in misfortune, arrested the progress of public improvement, and destroyed a great portion of the national wealth, beyond recovery. We fear that a laxity of moral obligation has become too prevalent among men of all parties. In the ardent pursuit of wealth, they have made too free with what was not their own. They have hazarded other people's property, intending to reap the profit, if there was any, and willing to let the loss fall on others, if loss was the result.

The United States have always been trading on borrowed capital; but of late years it has been carried to an excess beyond all former examples. The importations of 1836 are estimated at a hundred and eighty millions of dollars, most of which was advanced on year's credit. Immense sums of borrowed money, of other countries, were invested in their stocks, in railroads, canals, and lands. Their payments were made by the exportation of their own produce, which has long fallen short of the amount of their imports, and in 1836 alone was estimated at sixty millions of dollars short. Like many vicious individuals, they were running riot on the property of others, and now that their payments and credits have failed, their apparent prosperity is vanished.

Their misfortunes will be deeply felt by those to whom they are indebted; England particularly. The bee-hive of industry, where every thing depends on punctuality, in fulfilling engagements, is likely to be the greatest sufferer; but every country in the commercial world will also suffer. Bankruptcies proportionate to those which have occurred in the United States, must follow throughout all the countries with which they had much connexion, and with crowded populations and much fewer means of recovering from a derangement of labor and industry than the United States, their sufferings must be more severe."

**SUGAR REFINING.**—A new process has been discovered at Strasburg, by means of which crystallized sugar is produced in twelve hours from beet root, and which does not require any further refining. The invention is the more curious, as neither any acids or chemical agency is employed in this remarkable operation, and the use of animal blood is entirely dispensed with.

It has also the advantage of saving 25 per cent in the consumption of fuel. The new process is applicable in all the present manufactories of sugar, with the exception of those upon the principle of dessication of the beet root. It will also afford an opportunity to those who have been disengaged from the beet root, to find employment in the manufacture of sugar.

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